



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ARTICLE VIII.

ON THE RELATIONS

OF THE

MARÁTHÁ TO THE SANSKRIT.

BY

REV. HENRY BALLANTINE,

MISSIONARY OF THE AMERICAN BOARD IN INDIA.

(Read October 22, 1851.)

ON THE RELATIONS

OF THE

MARÁTHÁ TO THE SANSKRIT.

THE modern languages of India may be divided into three classes, consisting of the aboriginal languages, and the southern and northern families of Hindoo languages.

1. The aboriginal languages of India are spoken by the various hill-tribes, who are generally found in the most hilly and inaccessible parts of the country. The Bheels, the Wáralees, the Kátodees, the Ramoshees, in the mountainous regions of Western India, the Gonds of Central India or Gondwána, the Khands of the hill-country back of Orissa, and other similar tribes on the Nílerry Hills, and in the hilly districts of Bengal,—all these are generally regarded as the aborigines of India, and the languages spoken by many of them appear to be only different dialects of what was originally the same language. Vocabularies of the languages of different hill-tribes have been published in the Calcutta magazines in past years; and from these vocabularies it has been ascertained that many of these languages present numerous points of resemblance to one another, and also that they bear no resemblance to the Sanskrit, as it is only in very rare instances that a Sanskrit term has crept into their vocabularies. One reason of this is, that these aboriginal tribes in their mountain homes, were never brought under the influence of the Brahmanic religion, and never bowed their necks to the yoke of the Brahman priesthood. They have worshipped only their own hill-deities, and in their own way, sometimes, like the Khands, sacrificing human victims, or, like other tribes, sacrificing goats and fowls, to propitiate their deities. They have therefore never used and never needed the various religious terms employed by

the Hindoos. This has preserved their languages from intermixture with a foreign element, so that we are permitted to see these languages, now, just as they doubtless have existed for ages.

The number of these aborigines still remaining in India proper, is supposed, by a recent writer residing in that country, to be eight or ten millions. Many of the aborigines of India, instead of retiring to the mountains like their brethren, on the conquest of the country by the Hindoo races, remained on the soil, and became "hewers of wood and drawers of water" for their conquerors, being regarded as outcasts by the regular Hindoos, and required to live outside the walls of the towns and villages. Such are the Mahárs of the Maráthá country, and the Párias and Shánars of Southern India. These have come more under the influence of Brahmanism than their brethren who found refuge in the mountains. They however still retain their own priests, who perform the rite of marriage and some other religious ceremonies; and it is probable that some of the aboriginal gods, also, are retained and worshipped among them, though they do at the same time acknowledge and worship the gods of the Hindoos. These people have generally lost all idea of their own origin; and in consequence of their connection with the conquering race and their reception of Hindooism, they have also lost their own language, speaking the language of the people among whom they dwell.*

2. The southern family of Hindoo languages embraces the Tamul, the Teloogoo, the Canarese, the Malayalim, all resembling each other, and all remarkably different from the northern family of languages, of which we are yet to speak. The tribes speaking these languages inhabit the southern part of the peninsula, the Tamul people having also spread

* It is supposed by some that the Maráthá country derives its name from the Mahárs, one of the principal aboriginal tribes now residing within its bounds. The ancient name of the country was Maháráshtrá, which the Brahmans derive thus: *Mahá*, great, *ráshttrá*, nation; while others, with apparently more reason, suppose the name to be *Máhár-ráshttrá*, the Máhár nation, just as Guzerat, or *Gúzár-ráshttrá*, means the Gúzár nation. If this last derivation be correct, then the poor outcast Mahárs, who are now found in every village and town in that country performing the duties of village-servants and village-messengers, may claim to be the aborigines of that country to which and to the language of which they have given their own name.

over into the northern part of Ceylon. The grammatical structure of these languages and their grammatical forms, are entirely different from those of the northern family. The character which is used in writing these southern languages is also peculiar, being more like the round character used in writing the Burmese and Siamese, and very unlike the square character used in writing the Sanskrit and its so-called derivative languages. In consequence of the prevalence of the Hindoo religion among these tribes, and their consequent subordination to the Brahman priests and to the Hindoo philosophy and mythology, many Sanskrit terms have crept into their different languages; but these terms appear entirely as a foreign element supplying the deficiencies of the vernaculars, especially their deficiencies in words for moral and religious and metaphysical ideas. These terms are frequently very much changed from their original Sanskrit form, when adopted in these languages; sometimes so much so, as to be recognized with difficulty in their new dress. Indeed, the original alphabet of these languages was not adapted to express many of the sounds and combinations of sounds in the Sanskrit words which they wished to adopt. It may be added, that these southern languages are generally regarded as much more difficult of acquisition to a European than those of the northern family.

3. The northern family of Hindoo languages consists of the Hindee, Maráthá, Guzeráthee, Marwadee, Scindian, Punjabee, Ooriya, and Bengálee, which are all generally considered as derivatives from the Sanskrit. The Hindoostánee may also be regarded as one of this northern family, being nothing more than the Hindee with a large admixture of Persian and Arabic words, which indeed supply the place of corresponding Sanskrit terms, the grammatical construction being entirely that of the Hindee. The Hindoostánee was used by the Mohammedan conquerors of India, who brought into it the terms to which they had been accustomed in their own vernacular, the Persian; and the Arabic character was therefore required for writing it. With the exception of the Hindoostánee, which may be considered as a kind of mongrel language, all the languages of the northern family are written in the same character as the Sanskrit, or in one very nearly approaching it, and evidently derived from it. The Maráthá and Hindee use the Sanskrit charac-

ter without change, while the Bengálee, Guzeráthee, etc., have a character little removed from it. It is said by some writers that nine-tenths of the Hindee language is Sanskrit. This is doubtless an exaggeration. Of the Maráthá language, as many as half the words, it is believed, are either Sanskrit terms, adopted from that language without change, or else brought into the Maráthá in a different form, or terms derived by a very simple process of derivation from Sanskrit roots. But, beside these, there are large classes of verbs and nouns which never came from the Sanskrit, and bear no resemblance to any words found in that language. These form what we may call the *original* element in the Maráthá language. It is to distinguish this original element from the Sanskrit admixture, and then to draw some inferences as to the affinities of the language, that the facts presented below have been brought together. It may be added, that the remarks made in regard to the Maráthá language, with which the writer has been most familiar, apply with equal force to the other languages of the northern family of India. They resemble each other very much, being evidently the dialects of kindred tribes.

We lay down, then, this proposition, which we hope to be able to prove satisfactorily, that, while the Maráthá language has borrowed extensively from the Sanskrit, it is not properly speaking a derivative of that language. It is acknowledged, that large numbers of terms used in the Maráthá come either directly or indirectly from the Sanskrit, and that many of these terms have driven out the corresponding terms of the original language; but this is easily accounted for by the circumstances of the people speaking the Maráthá. Having long been under the priestly tyranny of the Brahmans, whose original language was the Sanskrit, and who, in speaking and writing the native languages, would introduce as many terms of their own vernacular as they could hope to make intelligible, the language of the Maráthá people, originally an uncultivated tongue, gradually changed its character. Especially when we consider the religious character of the Brahmans, and the religious character of all their books, and take into consideration the complete subordination of the native mind to the priestly race, we can see reason for a gradual change in the language of the people.

1. Let us glance, first, at the derivative element in the Maráthá language, that which comes either directly or indirectly from the Sanskrit.

Many of the names of the most common things are of Sanskrit origin, for example :

| | | | |
|---------------|----------|---------------|---|
| Fire, | ág, | from Sanskrit | āgni. (The most common term, however, is <i>vistū</i> , a pure Maráthá word.) |
| Water, | pání, | from Sanskrit | páníyā, from the root <i>pá</i> , to drink. |
| Earth, | mátí, | from Sans. | mṛitíká. |
| " | bhūmí, | Sans. | bhūmí. |
| Man, | mánūs, | from Sans. | mānushyā. |
| Woman, | strí, | Sans. | strí. (This, however, is not so common as the pure Maráthá word <i>bái</i> .) |
| Child, | mūl, | Sans. | mūlā. (This is not so much used as the Maráthá term <i>lénkurū</i> .) |
| Hand, | hát, | from Sans. | hāstā. |
| Foot, | páyā, | from Sans. | pādā. |
| Tongue, | jīb, | from Sans. | jivhá. |
| Ear, | kán, | from Sans. | kārṇā. |
| Tooth, | dánt, | Sans. | dant. |
| Hair, | kēs, | Sans. | kēṣa. |
| Thumb, | āngāthá, | from Sans. | āngushthā. |
| Blood, | rágāt, | from Sans. | rāktā. |
| Cow, | gái, | from Sans. | gau. |
| Calf, | wásārū, | from Sans. | wātsā. |
| Horn, | shing, | from Sans. | ṣṛiṅgā. |
| Skin or hide, | chāmāḍí, | from Sans. | chārmān. |
| Milk, | dūdh, | from Sans. | duḡdhā. |
| House, | ghār, | from Sans. | grihá. |
| Road, | wát, | Sans. | wātā. |
| Field, | shēt, | from Sans. | kshētrā. |
| Grain, | dáná, | from Sans. | dhányā. |
| Wheat, | gāhū, | from Sans. | gōdhūmā. |
| Flower, | phūl, | Sans. | phulā. |
| Fruit, | phāl, | Sans. | phālā. |
| River, | nāḍí, | Sans. | nādí. |
| Village, | gáwā, | from Sans. | grāmā. |
| Country, | dēshā, | Sans. | dēṣa. |
| King, | rájá, | Sans. | rājān. |
| Kingdom, | rájyā, | Sans. | rājyā. |
| Gold, | sōnē, | from Sans. | suwārṇā. |

| | | | |
|---------|------------------|------------|----------------|
| Silver, | <i>rupē</i> , | from Sans. | <i>rūpyā</i> . |
| Copper, | <i>tumbē</i> , | from Sans. | <i>tūmrā</i> . |
| Iron, | <i>lōkhāṇḍ</i> , | from Sans. | <i>lōhā</i> . |

All moral, religious, metaphysical, scientific and technical terms, are borrowed from the Sanskrit directly, as might be expected, and mostly without change. So: *mānā*, mind; *buddhi*, understanding; *zānā*, knowledge; *pāpā*, sin; *dōshā*, guilt; *dushṭā*, wicked; *dēwā*, God; *ākāshā*, heaven; *uddhārā*, salvation; *nāshā*, destruction. This list might be increased indefinitely. Any scientific work written in Maráthá, draws without limit from the Sanskrit, or coins new words from Sanskrit roots, to supply the deficiencies of the Maráthá. The great fault of native Maráthá writers is their too free use of Sanskrit terms, and their ambition to shine in what they regard as a high style. Very few books have been written by natives which do not exhibit this tendency in a very great degree; they use Sanskrit terms even when pure Maráthá terms were at hand, better adapted to their purpose.

The Maráthá pronouns are mostly derivatives from the Sanskrit. The personal pronoun is as follows:

Nom. case, *mī*, I; *tū*, thou; *tō*, he.

Instrumental case, *myā*; *twā*; *tyānē*. Compare Sanskrit *māyā*; *twāyā*; *tēnā*.

Nom. plural, *ámhī*, we; *tumhī*, ye; *tē*, they.

The Hindee has, *mai*, I; *tū*, thou; *wuh*, he, she, it.

Nom. plural, *hām*, we; *tum*, ye; *vē*, they.

Most of these forms seem to be easily derived from the Sanskrit, except the first and second persons plural in both Maráthá and Hindee, and the third person singular and plural of the Hindee. These forms seem to be very different from the Sanskrit.

The relative pronoun is *zō*, masc., *jī*, fem., and *jē*, neut., who, which; and the interrogative pronouns are *kōṇ*, who? and *kāyā*, what? Both are evidently derived from the Sanskrit.

The numerals are also all derived from the Sanskrit.

Numerous verbs in Maráthá are derived from Sanskrit roots, as for example:

| | | | |
|------------------|-----------------|------------|---------------|
| <i>kār-nē</i> , | to do, or make, | from Sans. | <i>krī</i> . |
| <i>zāṇ-nē</i> , | to know, | from Sans. | <i>jñā</i> . |
| <i>dē-nē</i> , | to give, | from Sans. | <i>dā</i> . |
| <i>chāl-nē</i> , | to walk, go, | from Sans. | <i>chāl</i> . |

| | | | |
|------------------|---------------|------------|----------------|
| <i>bās-ñē,</i> | to sit, | from Sans. | <i>wās.</i> |
| <i>uth-ñē,</i> | to rise, | from Sans. | <i>ut-thā.</i> |
| <i>dhār-ñē,</i> | to hold, | from Sans. | <i>dhri.</i> |
| <i>pi-ñē,</i> | to drink, | from Sans. | <i>pā.</i> |
| <i>mār-ñē,</i> | to die, | from Sans. | <i>mri.</i> |
| <i>gā-ñē,</i> | to sing, | from Sans. | <i>gai.</i> |
| <i>bhār-ñē,</i> | to fill, | from Sans. | <i>bhri.</i> |
| <i>ghē-ñē,</i> | to take, | from Sans. | <i>grāh.</i> |
| <i>pāhā-ñē,</i> | to see, | from Sans. | <i>pāç.</i> |
| <i>aiḥ-ñē,</i> | to hear, | from Sans. | <i>ā-kārṇ.</i> |
| <i>thār-ñē,</i> | to be fixed, | from Sans. | <i>sthā.</i> |
| <i>sthāp-ñē,</i> | to establish, | from Sans. | <i>sthāp.</i> |

These verbs are selected from those in most common use in the language, and show how much the Maráthá is indebted to the Sanskrit even for its verbs.

It is this great indebtedness to the Sanskrit, of the Maráthá and its cognate languages, which has led many to regard them as derived directly from the Sanskrit. But let us look at the other side also.

2. We will now consider the original element in the Maráthá language, and here we will endeavor to present numerous classes of words, and numerous facts in the grammar and in the construction of the language, which show how different it is from the Sanskrit. From these facts we shall see that the Maráthá still retains many of its original characteristics, notwithstanding the encroachments made upon it by the language of the Brahman priests.

(1.) There is a large class of very common terms in Maráthá which are not derived from the Sanskrit.

Father, *báp,* or *bábá,* or *bá.* Compare Hebrew אב, and Syriac ܐܒܐ.

Mother, *ái.* The Sanskrit names for *father* and *mother* are scarcely known beyond the Brahman caste.

Wife, *báyāḥkō.* This is in more common use, among all classes, than the Sanskrit term *strí.*

Child, *tenkurū;* much more common than *māl.*

Man, *báwá;* but *māñūs,* from the Sanskrit, is more general.

Woman, *bái;* much more common than *strí.*

Brother, *bháū.* Some derive this from Sans. *bāndhu;* others from Sans. *bhrátri.* But both derivations are very doubtful.

Sister, *bāhin*. Some derive this from Sans. *bhāginī*, but it seems more like an irregular feminine from *bhāu*.

Wife's brother, *mēhunā*.

Pony, *tāttū*; also *bāt*. The *tāttū* is the horse in common use among the Marāthās. For a large horse, the word *ghodā* is used, from Sans. *ghōṭākā*.

Colt, *shingārū*.

Stallion, *wālū*.

Sheep, *mēndhārū*.

Goat, *shērādū*. *Bākārū*, from Sans. *vārkārā*, is also used; but this term includes sheep, and is not used distinctively, like *shērādū*.

She-goat, *shēlī*.

Kid, *kārādū*.

Lamb, *kōnkārū*.

Flock, *khilār*.

Well, *vikār*. Compare Hebrew בְּיָרָה. For *well* we have, also, *ād*, *bāw*, and *bārāw*.

Water-wheel, *rāhāt*.

Tent, *qērā*, and *tāmbū*. Another kind of tent is *rāwāṭī*.

Tent-peg, *mēkh*.

Hamlet (properly, a collection of huts of shepherds), *wādī*.

Compare Arabic *wādy*.

Has not the fact that such terms as those just given are all indigenous, having no relation whatever to the Sanskrit, some significance as to the early history of the Marāthās? Does it not tend to show that these people were originally a nomadic race, living in tents and devoted to the care of sheep and goats, as many among them even now are?

Many other common terms of the language are entirely indigenous, for example :

| | | | |
|----------------|--------------------------------------|-----------|-----------------------------------|
| Head, | <i>dōī</i> , and <i>dōkē</i> . | Heel, | <i>tāch</i> . |
| Eye, | <i>dōlā</i> . | Throat, | <i>ghāsā</i> . |
| Armpit, | <i>bāgāl</i> . | Thigh, | <i>ṭir</i> , and <i>māndī</i> . |
| Knee, | <i>gudāghā</i> , and <i>dhōpār</i> . | Finger, | <i>bōt</i> . |
| House, | <i>bāngālā</i> . | Lodgings, | <i>birhād</i> . |
| Upper story, | <i>māzālā</i> . | Loft, | <i>mālā</i> . |
| Cot, | <i>bāz</i> . | Loom, | <i>māg</i> . |
| Place, | <i>zāgā</i> . | Tank, | <i>ṭānkē</i> . |
| Beam, | <i>ṭulā</i> . | Board, | <i>phālī</i> . |
| Pane of glass, | <i>bhūng</i> . | Cushion, | <i>gādī</i> , and <i>tāgādī</i> . |

| | |
|---|--|
| Pair of scales, { <i>tázāwá</i> , and { <i>tágāđi</i> .* | A stake, { <i>mēđh</i> , and { <i>khuntā</i> . |
| An ant, <i>munḡi</i> . | Sting, <i>nāngi</i> . |
| A cart, <i>gāđi</i> . | An axle, <i>gunā</i> . |
| Ball of yarn, <i>gundā</i> . | Button, <i>gundī</i> . |
| Mud, <i>gāl</i> . | A clod, <i>đhēkūl</i> , and <i>đhēp</i> . |
| Flint, <i>gár</i> . | Cotton, <i>ruí</i> . |
| A pebble, <i>gōtā</i> . | Gum, <i>đik</i> . |
| Bullock, <i>barl</i> . | A buffalo, <i>tōṇāgā</i> , and <i>rēndā</i> , } also <i>khulāgā</i> , and <i>rēndūk</i> . } |
| Iron-ore, <i>bíd</i> . | Wax, <i>mēṇ</i> . |
| Hill, <i>đōngār</i> , and <i>páháđ</i> . | Bee's nest, <i>mōhōl</i> . |
| Tree, <i>zhád</i> . | Stone, <i>dhōndā</i> , and <i>dāgāđ</i> . |
| Hay or grass, <i>gāwāt</i> . | Wood, <i>lānkūd</i> . |
| A hoe, <i>phāwāđi</i> . | Rice (in husk), <i>bhāt</i> . |
| A fish-hook, <i>gāl</i> . | Sickle, <i>vilā</i> . |
| A drum, <i>dhōl</i> , and <i>tāmṭām</i> . | A water-jar, <i>rānzhāṇ</i> . |
| An ornament, <i>dāginā</i> . | A whip, <i>chhāđi</i> . |
| Baldness, <i>tākkāl</i> . | A bump, <i>tēngūl</i> . |
| An interview, <i>bhēt</i> . | Respect, <i>bhíd</i> . |
| Remembrance, <i>sāi</i> . | Negligence, <i>hāyāgāyā</i> . |
| Obstruction, <i>guntā</i> . | Disorder, <i>gōndhāl</i> . |
| Embrace, <i>vēng</i> . | Mistake, <i>chūk</i> . |
| A secret, <i>ṭūk</i> . | Satiety, <i>ṭēr</i> . |
| Great, <i>mōtā</i> . | Small, <i>lāhán</i> . |
| True, <i>khārā</i> . | False, <i>khōtā</i> , and <i>lābāđ</i> . |
| Right, <i>uzāwā</i> . | Left, <i>đāwā</i> . |

This list might be extended very far, but enough has been exhibited to show that the Maráthá has a large class of terms of its own, without borrowing at all from the Sanskrit.

There is a large class of verbs, also, bearing no relation whatever to the Sanskrit, viz :

| | |
|---|--------------------------------|
| To tell, <i>mhān-nē</i> , and <i>sāng-nē</i> . | To speak, <i>bōl-nē</i> . |
| To meet, <i>ādhāl-nē</i> , and <i>bhēt-nē</i> . | To be found, <i>gāwās-nē</i> . |
| To put on (dress), <i>nēs-nē</i> , and <i>lē-nē</i> . | |
| To put in, <i>ghāl-nē</i> . | To take out, <i>kāđh-nē</i> . |
| To draw, <i>ōđh-nē</i> . | To throw away, <i>tāk-nē</i> . |
| To be entangled, <i>gunt-nē</i> . | To sink, <i>bud-nē</i> . |

* By an oversight, this word was printed at the bottom of page 376, as a term for *cushion*.—COMM. OF PUBL.

| | |
|--|-------------------------------------|
| To ascend, or climb, <i>chāḍh-nē</i> , and <i>vēngh-nē</i> . | |
| To press, <i>chēp-nē</i> . | To catch (a ball), <i>zhēl-nē</i> . |
| To eat, <i>khā-nē</i> . | To put, or place, <i>thēv-nē</i> . |
| To lick, <i>chāt-nē</i> . | To rub, <i>chōl-nē</i> . |
| To hang, <i>tāng-nē</i> . | To endure, <i>tik-nē</i> . |
| To pass over, <i>tāl-nē</i> . | To be moved, <i>dhāl-nē</i> . |
| To rest upon, <i>tēk-nē</i> . | To beat, <i>thōk-nē</i> . |
| To tumble down, <i>dhāsāl-nē</i> . | To dip, <i>buchakal-nē</i> . |
| To blow, <i>phunk-nē</i> . | To swell, <i>phug-nē</i> . |
| To turn round, <i>phir-nē</i> , and <i>murād-nē</i> . | |
| To diverge, <i>phánk-nē</i> . | To penetrate, <i>bhin-nē</i> . |
| To be wet, <i>bhiz-nē</i> . | To congeal, <i>thiz-nē</i> . |
| To take away, <i>nē-nē</i> . | To frequent, <i>ráb-nē</i> . |
| To push, <i>rent-nē</i> . | To press rudely, <i>rāgād-nē</i> . |
| To fight, <i>lādh-nē</i> . | To roll out, <i>lāt-nē</i> . |
| To grasp, <i>pākāḍ-nē</i> . | To be offended, <i>chidh-nē</i> . |

Beside these and many similar verbs in most common use in the Maráthá language, there are numerous words (verbs, nouns, adjectives, and adverbs), which may be called imitatives, and which are entirely original. These imitatives can be coined at any one's discretion, as the genius of the language and of the people favors the use of such terms very extensively. The Sanskrit has nothing like them. I give below a few of those in most common use, as a specimen.

| | |
|---|--|
| Noise, <i>gālābālā</i> . | Quarrel, <i>kātākāt</i> . |
| Thunder, <i>gāḍgāḍāt</i> . | Great alarm, <i>thārāthārāt</i> . |
| Gabble, <i>bāḍābād</i> . | Confusion, <i>gāḍābād</i> . |
| To whisper, <i>kuzābuz-nē</i> . | To blaze, <i>bhāḍāk-nē</i> . |
| To glitter, <i>zhālāk-nē</i> . | To clank, <i>khāñāk-khāñ-nē</i> . |
| To creep, <i>wālāwāl-nē</i> . | To be nauseated, <i>mālāmāl-nē</i> . |
| To tremble, <i>thārāthār-nē</i> . | To start (with fright), <i>dāchāk-nē</i> . |
| To flutter in the wind, <i>phāḍāphāḍ-nē</i> . | |
| To burn dimly, <i>mināmin-nē</i> . | |
| To rock or shake, <i>lāṭāpāt-nē</i> , and <i>ḍālāmāl-nē</i> . | |
| Round and round, <i>garāgarā</i> . | |
| In a trice, <i>pātākān</i> , and <i>pātāpāt</i> . | |
| Rubadub, <i>ḍhābāḍhāb</i> . | Staringly, <i>ṭākāṭāk</i> . |

It is in accordance with the genius of the language, as exhibited in these imitative formations, to repeat a word to denote repetition of idea, thus: *rōz*, day; *rōz rōz*, every day;

—*diwās*, day; *diwāsōdiwās*, daily;—*wārshā*, year; *wārshō-wārshā*, yearly. So the numerals are repeated for the same purpose, as: *chār*, four; *chār chār*, by fours; *pānnās pānnās*, by fifties; *shāmbhār shāmbhār*, by hundreds.

(2.) An examination of the grammatical forms of the language, will, it is believed, furnish very strong additional evidence of the original independent existence of the Maráthá language, at least that it is not a derivative of the Sanskrit. And in deciding such a question as this, more reliance evidently can be placed on the grammatical forms of a language than on the mere use of certain terms, however common and extensive that use may have become.

a. The paradigm of the Maráthá verb has very little resemblance to that of the Sanskrit.

The resemblance of the Sanskrit to the Greek has been often remarked. We have the syllabic and temporal augment in the past tenses, and the reduplication in the perfect tenses, in Sanskrit just as in Greek. The Sanskrit exhibits also the dual number in the declension of nouns and the conjugation of verbs, as well as the Greek. The terminations of the present indicative are nearly the same in the singular as those of the Greek verbs in *μ*, which are doubtless the more ancient forms of the Greek. Still more striking is the resemblance of the Sanskrit to the Greek and Latin exhibited in the substantive verb, both in the root itself and in its terminations. These facts in regard to the Sanskrit are sufficient of themselves to establish its close affinity to the Latin and Greek, even if there were no other facts in proof of kindred origin.

How is it now with the Maráthá? We see nothing of these striking resemblances here. The present indicative of the verb *dē-ñē*, to give, from Sans. *dā*, is declined thus:

| Sing. | 1st per. | 2d per. | 3d per. | Plur. | 1st per. | 2d per. | 3d per. |
|-------|---------------|----------------|---------------|-----------|---------------|---------------|----------------|
| masc. | <i>dētō</i> , | <i>dētōs</i> , | <i>dētō</i> ; | m. f. n., | <i>dētō</i> , | <i>dētá</i> , | <i>dētát</i> . |
| fem. | <i>dēhí</i> , | <i>dēhís</i> , | <i>dēhí</i> ; | | | | |
| neut. | <i>dētō</i> , | <i>dētēs</i> , | <i>dētē</i> . | | | | |

So of the verb *kar-ñē*, to do, from Sans. *kri*:

kāritō, *kāritōs*, *kāritō*; *kāritō*, *kāritá*, *kāritát*.

There is nothing that indicates that these terminations of the present tense originated from the Sanskrit. The distinction in each of the persons singular for the different

genders, is different from any thing we find in the Sanskrit or its cognate languages, and reminds us of the distinction of genders (the masculine and feminine) in the second and third persons in the Hebrew. The Hindee, which has only two genders, like the Hebrew, has different terminations for these genders in the present and past tenses, just like the Maráthá. The termination of the past tense in Maráthá is *lá*, which is varied like any adjective in *á*, for all the three genders, both in the singular and plural. Nothing like this appears in the Sanskrit. The termination *ēl*, or *il*, distinguishes the future tense of the Maráthá verb. Nothing in the Sanskrit or its cognate languages has any resemblance to this termination. It should be remarked that in the terminations of the past and future tenses, the kindred languages of the northern Hindoo family differ greatly among themselves. The Hindee, which is perhaps nearer the Maráthá than any other of the cognate languages, differs from it in these terminations, and is at the same time utterly unlike the Sanskrit.

The substantive verb, especially, exhibits the most striking dissimilarity between the Sanskrit and the Maráthá languages. In Maráthá, we have the following forms of the substantive verb :

| | Sing. 1st per. | 2d per. | 3d per. | Plur. 1st per. | 2d per. | 3d per. |
|---------------------------|----------------|----------------|---------------|----------------|---------------|---------------|
| Pres. indic. | <i>áhē</i> , | <i>áhēs</i> , | <i>áhe</i> ; | <i>áhō</i> , | <i>áhá</i> , | <i>áhēl</i> . |
| Second form, | <i>hōyá</i> , | <i>hōs</i> , | <i>hōyā</i> ; | <i>hwō</i> , | <i>hwá</i> , | <i>hōt</i> . |
| Hindee form, | <i>hū</i> , | <i>hai</i> , | <i>hai</i> ; | <i>hai</i> , | <i>hō</i> , | <i>hai</i> . |
| Imperf. indic. } masc. | <i>hōtō</i> , | <i>hōtás</i> , | <i>hōtá</i> ; | <i>hōtō</i> , | <i>hōtá</i> , | <i>hōtē</i> . |

The root of this verb is evidently *ho* or *hē*, reminding us of the Hebrew *היה* or *היה*.* The Sanskrit root of the substantive verb *ās*, is employed in Maráthá to fill up the deficiencies of the paradigm of the original root; being used in the formation of the present habitual tense, and of the past habitual, and also of the conditional mood, e. g. : *āsātō*, he is habitually; *āsē*, he was habitually; *āsālá*, if he were; but these are evidently later introductions, required and employed only when the language had been considerably cultivated.

* Some would derive this root from the Sanskrit *bhū*, to be, and others from the Sanskrit *ās*; but either of these derivations is far-fetched and unsatisfactory.

The form of the verb which is used in Maráthá poetry for both the present and past tenses, was probably the original, as it is the shortest form in which the verb is found, except the imperative second person. This old form of the present consisted merely of the addition of *ē*, or *í*, to the root of the verb for the first and third persons singular, and the addition of *s* for the second person singular. Thus the verb *dē-ñē*, to give, has these forms:

| | | | | | |
|-----------------------------------|-----------------|----------------|----------------|----------------|-----------------|
| Sing. 1st per. | 2d per. | 3d per. | Plur. 1st per. | 2d per. | 3d per. |
| <i>dē-í</i> ; | <i>dē-ís</i> , | <i>dē-í</i> ; | <i>dē-ū</i> ; | <i>dýá</i> , | <i>dē-ít</i> ; |
| <i>kār-ñē</i> , to do, runs thus: | | | | | |
| <i>kār-í</i> ; | <i>kār-ís</i> , | <i>kār-í</i> ; | <i>kār-ū</i> , | <i>kār-á</i> , | <i>kār-ít</i> ; |
| <i>bās-ñē</i> , to sit: | | | | | |
| <i>bāsē</i> , | <i>bāsās</i> , | <i>bāsē</i> ; | <i>bāsū</i> , | <i>bāsá</i> , | <i>bāsāt</i> . |

This appears to be the earliest form of the Maráthá verb, for both the present and past tenses; but is now used in common prose writing, and in conversation, only as a past-habitual, meaning "he was accustomed to give, to make, to sit," etc. It is however even now used, in connection with some particles, to express simple past, or even present and future time. This form, it will be seen, has no distinctions in gender, nor has the future, which is evidently formed from this tense, both in Maráthá and Hindee. The present tense of the substantive verb in both these languages is also destitute of any distinctions for genders.

The passive verb in the Maráthá is formed by joining the different tenses of the verb *to go*, to the passive participle, thus: he is seen, *tō páhilá zátō*; he was struck, *tō mārílá gelá*; it will be eaten, *tē khállē zúíl*. The Maráthá, however, avoids the use of the passive as much as possible, generally expressing the idea by a circumlocution.

6. The grammatical forms of Maráthá nouns are very different from those of Sanskrit nouns.

The resemblance of the forms of Sanskrit nouns and their different declensions, to those of the Latin and Greek, has been often remarked. Thus, Sanskrit masculines in *ās*, feminines in *á*, and neuters in *ām*, are very much like the nouns of the corresponding genders in *us*, *a*, *um*, in Latin, and *ος*, *α*, *ον*, in Greek. And a large class of adjectives and participles in Sanskrit are declined like these nouns. There are striking resemblances in the forms of both the nominative

and accusative cases in Latin, Greek and Sanskrit, and it is remarkable that the Sanskrit has the neuter nominative and accusative always alike, as in the Latin and Greek. The Sanskrit has also a large class of nouns corresponding in their form and inflections to nouns of the third declension in Latin, and numerous adjectives also of similar form. In respect to these points where the Sanskrit is so much like the Greek and Latin, the Maráthá and its cognate languages are entirely unlike it. The forms for the different genders in the Maráthá are *á*, *í*, *ē*, thus :

| | | | |
|-------------------|-------------------|-------------------|-------|
| masc. | fem. | neut. | |
| <i>chángǎlá</i> , | <i>chángǎlí</i> , | <i>chángǎlē</i> , | good. |

In the nouns the difference in gender is, in numerous cases, indicated in the same way, thus :

| | | | |
|------------------|------------------|------------------|-----------------------------|
| masc. | fem. | neut. | |
| <i>kōnkārá</i> , | <i>kōnkārí</i> , | <i>kōnkārē</i> , | or <i>kōnkārū</i> , a lamb. |

So also in the participles and the past tense of verbs, thus : *gēlá*, *gēlí*, *gēlē*, he went, she went, it went. So in the pronoun *há*, *hí*, *hē*, he, she, it. This reminds us of the Hebrew *הוא*, *היא*, *הוא*, he, she, it: the feminine form in both languages is the same. The Hindee, which has only two genders, like the Hebrew, has its masculine and feminine in *á*, *í*, like the Maráthá. The form of the masculine is sometimes found in *ō*, as in the pronoun *tō*, *tí*, *tē*, he, she, it. So in the present tense of the verbs as exhibited above: *dētō*, *dētí*, *dētē*, he gives, she gives, it gives. The Guzeráthee language, a cognate of the Maráthá, has the masculine form of adjectives and nouns often in *ō*. It is remarkable that the Maráthá never has *á*, as the Sanskrit has, for the feminine termination of nouns, adjectives, or participles, except when nouns have come directly from the Sanskrit. This is the more remarkable, when we consider the resemblance of the Sanskrit to the Greek and Latin. And when we remember that the termination *á*, which makes the feminine gender in those three languages, is the prevailing form of the masculine in the Maráthá and Hindee, it seems particularly worthy of notice in marking the difference of the languages.

But there is a still more striking difference between the Maráthá and the Sanskrit nouns, and this consists in the fact that Maráthá nouns have no change in their terminations, for the different cases : in other words, they are not

inflected, unless the two terminations of *î* for the locative case, and *ê* for the instrumental, be considered inflections; but these are used only to a limited extent, and are evidently of later origin. The Sanskrit bears a great resemblance to the Latin and Greek, in the inflections made in the noun to express different relations. It has an accusative, an instrumental, a dative, an ablative, a possessive, a locative, and a vocative case, all marked by different inflections. But no change is made in the Maráthá noun, with the slight exceptions mentioned above. The only way in which relation is expressed in Maráthá, is by affixing (not prefixing) particles and prepositions to a noun, sometimes without interposing a vowel, though most generally by inserting between the noun and the particle what is called a union-vowel, and, if the noun ends in a vowel, changing it sometimes to another vowel. This union-vowel may be either *á*, *í*, *ũ*, *ẽ*, or *õ*. To this union-vowel are appended the various particles and prepositions, or what may more properly be called postpositions, as they are invariably affixed to the noun. When thus affixed, they become one word with the noun to which they are affixed. This is different from any thing found in the Sanskrit, which always has its prepositions prefixed, as in the European languages. It is more like the Hebrew and its cognate languages, which have their pronominal suffixes, but it differs from them in the fact that pronouns are never thus affixed to Maráthá nouns, only particles and prepositions. One of these particles is *lá*, meaning "to," expressive of the relation of the dative case, like the Hebrew *ל*, and also appended to the verb to make one form of the infinitive.

All the languages of the northern Hindoo family agree with the Maráthá, it is believed, in the particulars just mentioned.

c. There is another striking difference between the Maráthá and the Sanskrit, in reference to the comparison of adjectives. The Sanskrit changes the termination just as the Latin and Greek, adding *tārās* and *tāmās* to the positive, to form the comparative and superlative; thus: *lāghu*, *lāghu-tārās*, *lāghu-tāmās*, light, lighter, lightest. There is a great resemblance here to the Greek *τερος*, in the comparative, and to the Latin *tissimus* or *timus* in the superlative. The Maráthá, on the contrary, has no degrees of comparison. The

only way in which it can compare one thing with another, is by circumlocution, as, for instance: *this is good than that*, or *above that*, literally, *from that*. It can indeed put in the adjective meaning "more," and say: *more good than that*; but this would not be idiomatic Maráthá. And the only way it has to express the superlative, is to say, *among all good*, or *than all good*. This is very much like the Hebrew and its cognate languages.

d. There are numerous differences between the Maráthá and Sanskrit in the construction of sentences, to one of which only I will refer at present. The Maráthá is very peculiar in the use of the past tense of transitive verbs. In general, the agent is put in the instrumental case, and the verb has the form of an impersonal; thus, "he struck the horse," would be in Maráthá: *tyánē ghōdyá-lá mārītē*; literally, "by him there was a striking to the horse." And so with all the transitive verbs in the language, with a few well defined exceptions. The direct construction (except in these few cases), is not known in Maráthá. It is just so in Hindee also.

(3.) The Maráthá language is very different from the Sanskrit in the character of its words and syllables. The Sanskrit has often a harsh succession of consonants without the intervention of a vowel, like the English, Latin, and Greek. The Maráthá never has two distinct consonants come together, except when the last consonant is one of the semi-vowels *y* or *w*, and sometimes *r* and *h*. Its syllables also generally end in a vowel. The native Maráthá people can not speak the difficult Sanskrit words introduced so extensively into their language, but break them down by interposing vowels, or dropping one or more of the compound consonants. Thus, they are utterly unable to pronounce the word *nāḁshātrā*, constellation, but break it down into the form *nāḁtār*. They can not pronounce *lāgnā*, marriage, but say *lāgān*. Even the word *Brāhmān*, they generally pronounce *Bāhmān*. The word *sthānā*, place (from the root *sthā*, to stand), they pronounce *thān*. The Brahmins, on the contrary, pronounce the most difficult Sanskrit words with perfect facility, thus showing a marked difference between the two classes of people in reference to the organs of articulation.

These considerations lead us to the conclusion that the Maráthá and its cognate languages are not derived from the Sanskrit, but are of independent origin, although, from the long subordination of the people to the priestly Brahman race, these languages have become very much changed in their character, being gradually more assimilated to the Sanskrit in grammatical forms, as well as borrowing a greater proportion of their terms from the Sanskrit.

Without a farther examination of other languages spoken in India and in neighboring countries, it would be unwise to draw any certain conclusion in regard to the stock from which the Maráthá sprung. The facts above given appear contradictory. From the pronouns, we might infer that the Maráthá is one of the Indo-European languages, which must have separated from the original stock long before the Greek and Latin separated from the Sanskrit. On the other hand, the substantive verb, the affixes to the nouns, the mode of marking the comparison of adjectives, and numerous other facts referred to above, can not fail to suggest an affinity to the Shemitish languages.



Key to expressions of sound used in this essay, in writing words from Indian languages.

ă, like short *u* in *but*, *Columbus*.

á " *a* in *father*.

e " *ey* " *they*.

i " *i* " *pin*.

î " *i* " *machine*.

o " *o* " *note*.

u " *u* " *full*.

û " *oo* " *food*.

y and *w* are always consonants.

A dot near the top of a vowel, on the right, indicates a slightly nasal sound.

g is always hard.

th is never sounded like *th* in *thin* or in *that*, but is *t* aspirated, like *th* in *Chatham*.

A dot beneath *t*, *th*, *d*, *dh*, *n*, indicates that they belong to the palatal class, and not to the dental.

E R R A T A.

| | | | | |
|----------|-----|------------------------------------|------|------------------------------------|
| Page iv, | for | <i>Khaifung-fu,</i> | read | <i>Singan-fu.</i> |
| " 1, | " | <i>Rev. Chester Bennett,</i> | " | <i>Rev. Cephas Bennett.</i> |
| " 24, | " | <i>Na-la-gee-ree,</i> | " | <i>Na-la-ge-re.</i> |
| " " | " | <i>Be-lu,</i> | " | <i>Be-loo.</i> |
| " 54, | " | <i>Na-yin-za-ya,</i> | " | <i>Nay-yen-za-ya,</i> |
| " 65, | " | <i>he eat rice,</i> | " | <i>he ate rice.</i> |
| " 67, | " | <i>Tha-ma-da,</i> | " | <i>Thu-ma-da.</i> |
| " 68, | " | <i>Gau-ta-mee,</i> | " | <i>Gau-da-mee.</i> |
| " 73, | " | <i>Wa-pa-thee,</i> | " | <i>We-pa-tha.</i> |
| " 81, | " | <i>Anara-gee-ree,</i> | " | <i>Anara-ge-re.</i> |
| " 120, | " | <i>are eight, as follows: the,</i> | " | <i>are eight, as follows. The.</i> |
| " " | " | <i>This is one reason,</i> | " | <i>This is one cause.</i> |
| " 139, | " | <i>Tha-mu-da-itha-na,</i> | " | <i>Thu-ma-da-itha-na.</i> |
| " 167, | " | <i>after the El-Bakir's day,</i> | " | <i>after El-Bakir's day.</i> |
| " 181, | " | <i>Asrákil,</i> | " | <i>Isráfil.</i> |
| " 211, | " | <i>Rev. Chester Bennett,</i> | " | <i>Rev. Cephas Bennett.</i> |
| " 230, | " | <i>Váyasaneyi-Sanhítá,</i> | " | <i>Vajasaneyi-Sanhítá.</i> |
| " 263, | " | <i>հիւղեցալանաց,</i> | " | <i>հիւղեցալանս.</i> |
| " " | " | <i>yegeghetsaganats,</i> | " | <i>yegeghetsaganüs.</i> |
| " " | " | <i>Պապի,</i> | " | <i>Պապի.</i> |
| " " | " | <i>Babi,</i> | " | <i>Babün.</i> |
| " 376, | " | <i>gádi, and tágádi,</i> | " | <i>gádi.</i> |
| " 384, | " | <i>Even the word Bráhmán, they</i> | " | <i>Even the word Bráhmán they.</i> |
| " 414, | " | <i>he says; Worship,</i> | " | <i>he says: Worship.</i> |
| " 446, | " | <i>Sichuuna,</i> | " | <i>Sechuana.</i> |